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ABSTRACT

This unit introduces students to the historical tradition of a non-Western nation seen within the comparative concept of feudalism. This is done partly through a look at Tokugawa Japan and partly through a comparative examination of the concept of feudalism. Although the unit deals mainly with a specific time span in Japanese history, it also prepares students to make broad generalizations regarding the history and development of other world areas. The unit is a slide-based introduction to life in Japan during the late feudal period (1600-1868), known as either the Tokugawa or Edo Period. The slides focus on architecture and defense features of a castle, the rise of castle towns as nascent urban centers, and those individuals who lived in the castle towns. Students interpret the slides in a closed-inquiry fashion to derive some basic features of geography, including the relationship between topography and human activity. Activities are included to provide hands-on experience for students. (EH)

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Castle Towns

AN INTRODUCTION TO
TOKUGAWA JAPAN

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CASTLE TOWNS
AN INTRODUCTION TO TOKUGAWA JAPAN
a curriculum unit for grades 7-12

Developed by The Japan Project
Stanford Program on International and Cross-Cultural Education (SPICE)

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Unit Introduction

CASTLE TOWNS: AN INTRODUCTION TO TOKUGAWA JAPAN

Introduction

Edwin O. Reischauer theorized that Japan's ability to move easily into the modern world is due to the fact that Japan had a feudal period similar to Western feudalism. This theory is still generating controversy, but the castle, the towns that grew up around castles, and the people who lived in these towns and castles are accepted as key elements in Japan's modernization by people on either side of Reischauer's thesis. This curriculum unit focuses on these three elements and can be used in middle and high school classes of world geography, history, or culture. Though the unit primarily concerns Japan, there are points where comparisons can be made to similar phenomena in the West. How far such comparative studies can be taken is left to the individual teacher.

This unit is a slide-based introduction to life in Japan during the late feudal period (1600–1868), known as either the Tokugawa or Edo Period. The slides focus on architecture and defense features of the castle, the rise of castle towns as nascent urban centers, and those who lived in the castle towns. Students interpret the slides in a closed-inquiry fashion to derive some basic features of geography, including the relationship between topography and human activity.

A castle town maze, an activity designed especially for middle and high school students, adds a first-hand sense of how towns were established to protect the castle from opposing forces. Students will also be introduced to the daily life of the four classes in Japanese society during the Tokugawa Period. Supplementary materials for both student and teacher can be used to extend the unit.

Purpose

The purpose of this unit is to introduce students to the historical tradition of a non-Western nation seen within the comparative concept of feudalism. This will be done partly through a look at Tokugawa Japan itself, and partly through a comparative examination of the concept of feudalism. Although the unit deals mainly with a specific time span in Japanese history, it will nevertheless prepare students to make broad generalizations regarding the history and development of other world areas.

Objectives

- Knowledge*
 - to learn basic features of Japanese history during the late feudal period

Introduction

- to understand the physical structure and functions of Japanese castles which can be used as a basis for comparison with European castles
- to understand the relationship between castle activities and the resultant creation of castle towns
- to learn the definition of feudalism
- to learn the four classes of feudal Tokugawa society, which may then be compared with Europe under feudalism or contemporary class structures in Europe, Japan, or the United States
- to discuss the transformation from an agricultural economy to a mercantile economy
- to define and differentiate between the concepts of status and power; nobility, emperor, and samurai.

Attitude

- to appreciate the importance and relevance of another country's historical tradition
- to begin to understand and thus demystify the concept of "samurai"
- to realize the fluidity of life in the Tokugawa Period, thus re-examining the idea of rigid adherence to the class structure

Skill

- to analyze and interpret visual materials and derive hypotheses from their interpretation
- to use basic principles of geography—especially, the relationship between topography and human activity—in determining the location and importance of castles and towns
- to make observations regarding the structure and function of castles
- to point out similarities and differences between castles, towns, and class structures of European and Japanese feudalism
- to deduce basic principles of urbanization
- to make preliminary inferences regarding the roots of urban Japan

Outline of Activities

Preparation

- Read "Teacher's Background" (pp. 9–11)
- Duplicate and distribute student handout, "Feudalism in Japan: Historical Background" (p. 13). This reading should be assigned prior to lesson one in order to set the historical context for the curriculum unit.
- Make overhead transparency, "The Feudal System: Europe and Japan" (p. 21)

Day 1

- Part One: Geography
- Introduction to Feudal Japan
- Slide Show: The Japanese Castle

Day 2:

- Review
- Part Two: Society
- Tokugawa Class Structure
- Dynamism in Tokugawa Society
- Slide Show: The Growth of Castle Towns

introduction

Day 3:

- Summary
- Castle Town Maze Activity
- Discussion of Readings/Homework
- Review

Equipment overhead projector
 slide projector

Icons For easier reference the following icons are used throughout the unit:



Transparency



Slide Presentation



Homework



Small Group Activity

teacher background

PERIODS OF JAPANESE HISTORY

Before 552	Archaic Period
552-710	Asuka Period
710-794	Nara Period
794-1185	Heian Period
1185-1333	Kamakura Period
1333-1568	Muromachi (or Ashikaga) Period
1568-1600	Azuchi-Momoyama Period
1600-1868	Tokugawa (or Edo) Period
1868-1912	Meiji Period

At the end of the 7th century (a period of strong Chinese influence in Japan), certain reforms modeled along Chinese examples were introduced to Japan. Legally, all the rice land became the emperor's, to be parceled out to farmers and their families periodically. These farmers were to work the land, keeping part of what they produced to feed themselves and submitting the rest to the capital where it supported the Imperial Family. The land was to be distributed among the people according to the census, each male over six receiving an equal share and women two-thirds of that amount. But reparceling, being a tedious job, gradually stopped.

At the time of these reforms, a permanent capital was established—the first in Japan's history, for capitals had moved upon the death of each emperor until that time. The reforms also established members of old clans as a *bona fide* aristocracy to be supported by yearly stipends. These reforms are key to later events in Japan because they more formally established the position of the emperor, the status of the aristocracy, and the significance of the rice lands as Japan's main means of support.

The new capital was Nara, but by the end of the 8th century a scandal as well as other factors forced the capital to move to Kyoto. At the beginning of the 9th century, the Japanese turned away from Chinese influence (for the T'ang Dynasty, which had so impressed the Japanese, had collapsed) and began a period of internal development which centered upon the aristocracy at court.

In 792, the national conscript army, which had been legally established by earlier reforms, was officially discontinued after proving to be of little value. With the aristocracy concerned mainly with life at court and the demise of a national army, need arose for localized defense by men specially trained in warfare. These early provincial warriors, some of whom were related by blood to the Imperial Family yet reduced to commoner status for financial reasons, were the basis for what later became the samurai.

Exceptions were gradually allowed to the reforms of the 7th century. The key exception was one which permitted families and temples to "own" land or use the produce from those lands. The result was that private aristocratic families and temples accumulated wealth and power at the expense of the Imperial Family. There were also intrigues and power struggles in Kyoto for years, as the balance of power swayed first to the Fujiwara family, who would dominate the court from the 9th to the 12th centuries, and then back to the Imperial Family. Also during this period, temple establishments sometimes wielded considerable political power. Meanwhile, the warrior clans were gaining power in the provinces. Finally, the most powerful clan, the Taira, was called in to support the emperor's faction against its rivals. In 1160 the Taira ended up seizing power for themselves.

teacher's background

After twenty years of rule, the Taira were toppled from power and crushed in battles during the Gempei War (1180-1185) by their rivals, the Minamoto family. Minamoto Yoritomo, the head of the clan, was appointed the first shogun, though at that time the title lacked the significance it would later obtain. From Kamakura, his new shogunate headquarters, he ran the military affairs of the country. Even so, he still needed to consider the interests of the Imperial Family and the aristocracy in Kyoto, and those of other warrior families.

In 1333, the shogunate moved its headquarters to Kyoto. The warriors, with pretensions to aristocracy, had become an elite class of their own. For about a hundred years, the Ashikaga family managed to rule the nation by controlling a loose coalition of warrior families, but when their ability to control this coalition faded, wars broke out among warrior families as each tried to gain more land and power. The emperor, though left without significant power, remained as the symbol of unity, and it was ostensibly in his name that the various families fought.

Intermittent warfare continued until 1568 and intensified when Oda Nobunaga set out to reunify the country. By 1600, Japan was reunified by Tokugawa Ieyasu who defeated his main rivals at the Battle of Sekigahara. Ieyasu strengthened his family's position, and when he captured Osaka Castle in 1615, he effectively did away with any opposition. Guns, which had been introduced to Japan in 1542 to aid in the reunification effort, were restricted; and Christianity, which had entered Japan in 1549 with Saint Francis Xavier, was outlawed. Japan was closed to foreign trade except for some minor contact with Dutch traders, who were limited to a small island near Nagasaki. Japan now entered a relatively peaceful era of nearly three hundred years under Tokugawa rule.

Though the Tokugawa Period can be called one of stability, it was certainly not one of stagnation. First, the Tokugawa shoguns were desirous of creating a society where the locus of power was the center—meaning their own governments—and they were not averse to using what influence they had in achieving that control. There were still local lords or daimyo in the domains, but the Tokugawa shoguns kept these men under strict surveillance by developing elaborate laws and policies that touched nearly every aspect of their lives. They even went so far as to mandate that a daimyo's chief wife and heir alternate residence between Edo, where they served as hostages, and the daimyo's domain. The Tokugawa also employed the Confucian notion of classes to their advantage, keeping the line between the samurai and all the classes below especially distinct.

Second, this period also witnessed a good deal of economic change and activity. For example, a steady improvement in technology along with the reclamation of underutilized land led to an increase in agricultural productivity. The economy as a whole also became more monetized, with merchants taking on increasingly significant roles as brokers and moneylenders. What also contributed to these changes is that during the 17th century the population more or less kept pace with the rapid economic development and thereafter remained relatively stable while the economy continued to grow. Of course, this overall rise in the standard of living was not experienced by all sectors or classes. The tax rate on the villages at times reached 50 percent (and even higher in some places) while the samurai were falling heavily into debt to the merchant moneylenders. Nonetheless, for many reasons the Tokugawa economy could be called a dynamic one.

Last, the Tokugawa Period was a time of cultural innovation. Whereas in the Ashikaga Period the cultural leaders were the samurai, here the urban merchants assumed that role. The city became the venue, and the "amusement quarters" were the centers of social life. Here the tired merchants or "slumming samurai" could visit a *geisha* (a professional female entertainer), go see *bunraku* (classical puppet theater) or *kabuki* (traditional play), or buy one of the new and highly fashionable woodblock prints. Surrounding these cultural activities was the notion that it was art and entertainment for the masses. Though the samurai class was still the theoretical

teacher background

top of the society, the merchant class, due to its financial dominance, was becoming increasingly harder to ignore. In fact, impoverished samurai sometimes married daughters of affluent merchant families in the hopes of escaping a bleak monetary future.

By the end of the Tokugawa Period, the Tokugawa shoguns no longer wielded as much power over the entire country as they once had; nor could they command as much respect. In 1868, due to a union of long-standing domestic crises and relatively new foreign pressures, the Tokugawa shogunate was overthrown to make way for a new period, the Meiji Period, in which the emperor was once again restored to power.

FEUDALISM IN JAPAN: HISTORICAL BACKGROUND

Emperor's rule declines

From the end of the 7th century, A.D., Japan was a legal monarchy, and the ruler was the emperor. All land belonged to him, and his laws were supposed to protect the people. However, over several hundred years, the emperor's government grew weak, and it could not keep the peace in the countryside. Instead, a group of men specially trained in warfare developed in each local area. Gradually they evolved into the warrior, or samurai, class. Samurai means "those who serve." Technically, these samurai warriors were serving the emperor.

Samurai seize real power

While the emperor and the old aristocracy ruled Japan from the capital city of Kyoto, the samurai protected rice fields and lived in the provinces, large areas of land outside the capital. The emperor always came from one family—the Imperial Family—and no one from outside that family could become emperor. But the emperor was not always the man with power in the government. Power sometimes shifted to the hands of wealthy aristocratic families. In 1160, when the emperor's followers were fighting with one of these powerful families, they called the samurai to help. A samurai family called the Taira realized that they were stronger than either side and simply seized power. However, they left the emperor in his usual position as the nation's symbolic leader.

Minamoto becomes first shogun

Twenty-five years later, another samurai family, the Minamoto, challenged and defeated the Taira. Minamoto Yoritomo became the first shogun. Although the emperor remained on the throne, the shogun controlled the country through battles and alliances with other warrior families. By the 15th century, however, the shogun's government had lost much of this control. Warrior families began fighting in an attempt to gain new land for themselves.

Tokugawa Period lasts over 250 years

These civil wars continued off and on until 1600, when Tokugawa Ieyasu defeated his main rivals, reunified Japan, and became shogun. He moved the capital to Edo, now Tokyo. The emperor remained as the symbol of unity, though his power to govern was gone. Japan then began a period of over 250 years of relative peace, known as the Tokugawa Period (after the family that ruled during that time) or the Edo Period (after the name of the capital city of that era).

Peace brings a new social order

Samurai, though they still carried swords, became relatively peaceful government officials and bureaucrats. A class system was established to help prevent the possibility of more warfare. Japan closed its borders to almost all foreign contact and trade. Peace brought with it prosperity and merchants became more influential. Tokugawa shoguns would maintain their rule until Commodore Perry sailed into Tokyo Bay in 1853. These new foreign pressures and long-standing domestic crises led to an overthrow of the Tokugawa shogunate. Feudalism would officially end with the Meiji Restoration of 1868, in which the emperor was once again restored to power.

Lesson One

GEOGRAPHY

Introduction to Feudal Japan

Depending on how much background the students already have, either introduce or review the following:

- Chronology of Tokugawa Japan
- Geography. Place names and locations, with use of a wall map.
- Definition of terms. Plus a few words about the use of names in Japanese.
- Feudalism (both economic and social) as applied to Japan.

Chronology

The Tokugawa Period began in 1600, when Japan was finally reunited after many years of fighting between warrior families competing for land and power, and came to an end in 1868. Ask students what was happening in other parts of the world at this time. References might be made to Europe in the age of absolute monarchs, the Enlightenment in Europe, the Industrial Revolution, the Revolution in the United States, etc.

Geography

1. Have students find Nara and Kyoto on a map of Japan.
 - a) Nara was Japan's first permanent capital (710-794).
 - b) Kyoto became the imperial capital in 794, and remained so until 1868, though the shogun's government was in Edo between 1603-1868.

These two cities were not castle towns, but Kyoto grew very large because of the presence there of the emperor's court. It remains today as one of Japan's largest cities.

2. Have students find Tokyo, Nagoya, Himeji, Okayama, and Hiroshima, which are all cities that grew out of castle towns.
 - a) Either a land use map or an altitude map will show that these areas all have some something in common—they are all river plains.
 - 1) Ask students what cities need in order to develop. (Some examples are: land for growing food to support the inhabitants; flatland to build on; water for use by city dwellers; accessible transportation routes.)

lesson two

- 2) Ask students if these Japanese areas fulfill the above qualifications.
 - b) Note that modern-day transportation routes (the Bullet train, for example) tie all these cities together, and follow routes established hundred of years ago. For example, the Tokyo to Kyoto route follows the same Tokaido (lit., the Eastern Sea Road, one of the five great roads which formerly connected the provinces with Edo, the headquarters of the Tokugawa shogunate) that appears in Hiroshige's famous woodblock prints of the mid-19th century.
 - c) Note also that all of these towns are on the southeast side of Japan. The Inland Sea between Shikoku and Honshu was the most important water route of the time because it was relatively protected.
3. Not all castle towns developed into important cities. Have students locate Hagi and Matsue.
 - a) Hagi is now nothing but a very small town famous for its pottery; Matsue is a prefectural capital near a large, famous Shinto shrine (Izumo Taisha), but it is not a large or economically important city.
 - b) Have students speculate on the geographic reasons for the failure of these castle towns to develop into cities. (Some possibilities are: distance from the important centers of Osaka/Kyoto and Tokyo; inaccessibility to the main commerce routes on the Inland Sea; relatively harsher climate because they face Siberia.)
4. Not all important cities developed from castle towns. We have already discussed Nara and Kyoto. Have students find Nagasaki and Osaka on the map. Osaka was already a busy port before they built a castle there; Nagasaki was a busy port where no castle was built.

Definition of Terms

1. A Note on Japanese names: The Japanese customarily give the family name first, a custom this unit will follow. Thus Tokugawa Ieyasu has the family name first and his given name second.
2. Throughout the curriculum unit, different words and terms will be introduced and discussed as they apply to the Tokugawa Period. For the teacher's convenience, here is a basic list:

Feudalism: This was a vertical political / economic / social system characterized by service from those below in exchange for rewards from those above. Feudal systems have existed in some form or another in many societies, but the following two factors are common to all feudal societies:

- Land ownership and use is the basis of feudalism. That is, a few people own the land or have control of the rights to it. Most of the rest of the people work on the land and receive a small payment for their labor.
- Mutual rights and duties between warriors are necessary. That is, lower warriors who become known as **retainers** or

Lesson Two

vassals agree to serve upper warriors who are their **lords**. The lords, in return for service and loyalty, agree to protect their vassals. In addition, the lord, who is the owner of the land or the rights to the land, gives his vassals the rights to some land. The vassal then may use his profits from these rights to support himself and to pay his own retainers.

Shogun (lit., "supreme military dictator"): As of the 12th century this military overlord stood at the apex of the Japanese feudal system. He was also the highest level samurai. Technically, the shogun was appointed by the emperor, and acted on the emperor's behalf. But from the time that Tokugawa Ieyasu took this title (1603), it became a hereditary position within the Tokugawa family. The shoguns were the true rulers during the Tokugawa Period, though they maintained that they were always acting in the service of the emperor.

Emperor: The emperor stood outside the Japanese feudal system. He and his court were all that remained of the old aristocracy that had flourished up to the 12th century. By the Tokugawa Period, the emperor had no real political power, but because he was regarded as the divine descendant of the Sun Goddess, he remained as a symbol of unity and of the Japanese state itself. Rather than overthrow him, political leaders in Japan chose to govern in his name.

Daimyo (lit., "great name"): These samurai were the great feudal lords who had ruled various parts of Japan throughout the civil wars in the 16th century. When Tokugawa Ieyasu, himself a daimyo, reunified Japan and became shogun, the other daimyos became his top vassals. In order to protect his position, the shogun often separated daimyos from their traditional domains and reappointed them to new areas so that they functioned more like governors than did European feudal lords.

The Four Class System: In order to maintain tighter social control, the various Tokugawa shoguns codified a four class system which did not always reflect economic or political reality. These four classes were as follows:

- **Samurai** (lit., "one who serves"): This was the warrior class who "served" their lords and ultimately the emperor by fighting over, then unifying, the Japanese state. By virtue of force, they controlled most of the land and land rights in Japan, and were thus the highest class in the feudal system. Only samurai were allowed to wear two swords and have surnames. They accounted for approximately 7-10 percent of the Japanese population of this time.
- **Farmers**: Farmers, who accounted for 70-80 percent of the population, were the second highest class (in name, at least) because it was they who actually worked the land which was the base of the feudal economy. Farmers were usually mere tenants on the land they worked, and at best retained only very limited rights to the products of their labor. Consequently, they were for the most part quite poor.

lesson two

- **Artisans:** From carpenters to swordmakers and potters, these skilled craftspeople produced the goods used by people in their everyday life. Because they actually produced things by their own labor, they were considered a higher class than the merchants. But because they neither owned nor worked land, they were lower than samurai and farmers. Artisans were approximately 5 percent of the population.
- **Merchants:** The merchants were considered the lowest class in Tokugawa society. This was because they did not produce anything themselves; rather they traded the goods that others worked to produce. The merchants' money economy also posed a threat to the feudal agricultural system. As the Tokugawa Period progressed, the merchants became the wealthiest group, with countless samurai debtors. Merchants made up approximately 5–10 percent of the population.

Chonin (lit., "townspeople"): Especially in the cities, merchants and artisans were hard to distinguish since artisans also sold their goods and services. In fact, Tokugawa government population statistics often did not separate the two groups, but used the single term *chonin* to describe them. During the later Tokugawa Period, increasing urban wealth and sophistication produced great traditions of "chonin culture" in drama (e.g., kabuki), art (e.g., woodblock prints), etc.

Edo: This is the old name for Tokyo and was the capital city of the Tokugawa shoguns.

Feudalism

Japanese society of the 16th century was essentially a feudal one. The following discussion should give students an idea of what feudalism was in general and how it came about. At the same time, it should bring out what feudalism was like in Japan.

1. Ask students if they know what kind of economy Japan was based on in the 16th century. (It was an agricultural economy, with rice as the main crop; more or less self-sufficient.) To aid discussion you might discuss industrial vs. agricultural economies.
2. Ask students what the basis of any agricultural society is. (The answer is crops, but even more basically, land.) Remind them that this is true of any agricultural society, not just 16th century Japan.
3. Ask students what an individual would want to have in an agricultural economy in order to make him or her secure. (The main things are land or rights to work the land, or rights to keep some of the produce of the land.)
4. Tell the students that in 16th century Japan the central government was very weak and there were many warriors grouped into various bands under local leaders called *daimyo*.

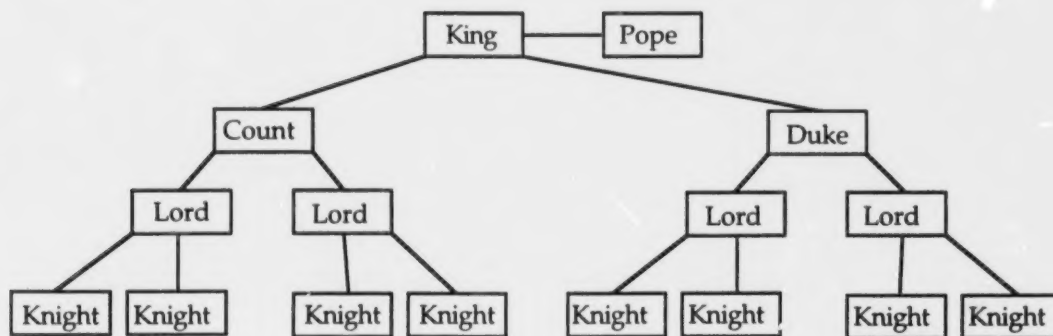
lesson two

- Ask students how, given this situation, warrior bands would likely go about increasing their wealth, i.e., getting more land. (They would probably try to take it by force.)
 - Point out that landholders, as well as the farmers who worked the land, would therefore need protection in order to enjoy the benefits of their land.
5. Ask students how people might have gone about protecting themselves. (Some examples are forming bands themselves; "hiring" protection—that is, offering salary, land rights, and mutual protection to those willing to work as warriors to protect the land in a particular area.)
 - Point out that this medieval "employer-employee" relationship was mutually beneficial—the "employer" (the daimyo) received protection and service, the "employee" (the professional warrior) received a salary or land rights as well as the security of being part of a larger organization.
 6. Draw a triangle on the board with LORD (daimyo) at the top and two RETAINERS (samurai) at the bottom points. Tell students these vertical give-and-take relationships formed a hierarchy. In other words, one man's lord was himself another, more powerful man's retainer (or vassal). Illustrate this on the board. This is what is meant by feudalism.
- 
7. Have students imagine that one lord, through politics and warfare, manages to rise above all the other lords, so that the whole country is, in effect, organized under one large triangle.
 - a) Show the chart (on next page) of "The Feudal System: Europe and Japan" as an overhead transparency
 - b) Explain that at the top of the triangle, the ruler was the king in Europe, but in Japan it was the shogun.
 - c) Discuss the definitions of emperor and shogun and their relationship to each other as outlined on page 17 in "Definition of Terms."
 8. With this background, move on to the slide show, Part I, telling the students that they are going to see the role of the Japanese castle in feudal Japan. The slide script is on pages 23–24.
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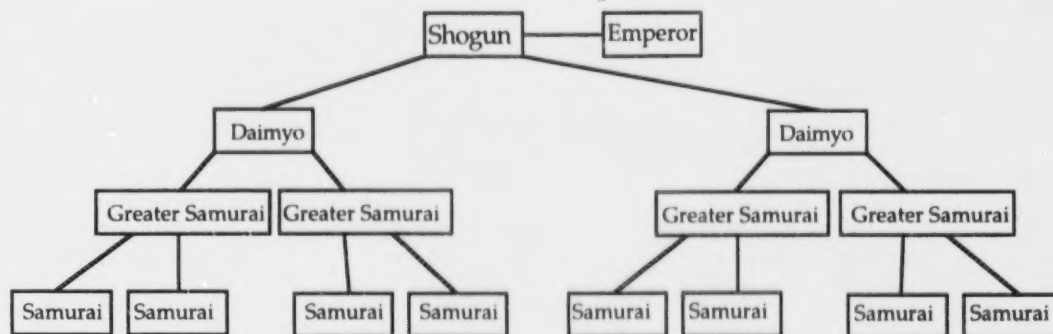
overhead transparency

THE FEUDAL SYSTEM: EUROPE AND JAPAN

EUROPEAN FEUDAL SYSTEM 900–1200 A.D.



JAPANESE FEUDAL SYSTEM 1600–1868 A.D.



THE JAPANESE CASTLE

Slide:

- #1. The 15th and 16th centuries were ones of constant warfare in Japan.
- #2. Powerful men called *daimyo* ruled different areas of the country. These areas were called domains.
- #3. Here we can see some of the major domains in Japan in 1572. Some of the domains were quite large with populations of about 500,000 to one million, but many were too small to show up on this map. Although the country was still, in theory, united under one emperor, in fact, there was almost no central control.
- #4. The various daimyo were like the feudal lords of Europe during the Middle Ages. They controlled nearly all the activities in their territory. (Here the daimyo is the one under the red umbrella in the lower right of the picture.)
- #5. The daimyo also often tried to enlarge that territory by attacking neighboring areas.
- #6. In order to defend themselves from attack, and to provide a base for their activities, the daimyo built castles in their domains. This is a slide of Himeji Castle.
- #7. Towns began to grow up around these castles. In 1600, after years of civil war, Japan was reunified. In this more peaceful atmosphere, castle towns began to change from military outposts to centers of commerce and administration. They continued to grow, and many became what are today some of Japan's largest cities, such as Nagoya, Okayama, and Hiroshima.
- #8. This is how Tokyo, Japan's most famous castle town, looked two or three hundred years ago, when it was called Edo.
- #9. And this is how it looks today. The Imperial Palace is in the foreground while the skyscrapers of Shinjuku (an area of Tokyo) are seen behind it.
- #10. We are going to look at some Japanese castles. We will also talk about the towns that grew up around them and the people who lived and did business there.
- #11. This is Himeji Castle today. It is located in western Honshu (the largest of the four main islands of Japan), in what is now the town of Himeji.

Inquiry: What features can you see in this picture that would contribute to the defense of this castle? (Some answers are: stone walls, height which makes it difficult to get to and easy to spot attackers; holes in the walls for shooting.)

The multi-storied large building in the upper right is a "keep." It was the heart of the castle. Weapons were stored there, and it served as a command post during wartime. Although the daimyo did not normally live there, he and his aides did stay here when the castle was under siege.

- #12. "Keeps" can also be found in European castles. (in the upper right in this picture of a German castle in Koblenz)
- #13. A castle's first defense was its location. This picture was taken from Hikone Castle in Japan.

CASTLE TOWNS

23

slide script

Inquiry: How does this location help in defending this castle? (Students should notice the view; the river as a natural barrier and source of water; and the ocean and mountains cutting down on possible access.)

- #14. Many castles also used the features of the towns around them for defense.

(Note: This map was drawn to be looked at from all four sides, so that no matter how one looks at it, parts of it will seem upside down.)

This map of Edo (the old name for Tokyo) shows that the town is arranged around the spiral-shaped waterways to prevent direct access to the castle in the center.

(Note: Have a student trace the waterways to demonstrate this spiral shape. Some of these waterways were made by people, while others were natural.)

- #15. And though streets might run at right angles to each other within any one section of the city, they often led to dead-ends, and passage from one section to another was limited.

(Note: Have the students point this out by following any one street and seeing how quickly they run into a canal or dead end.)

- #16. And now we will focus on the castle itself. In this model of Himeji Castle, we can see the complex series of walls, levels, and courtyards that make up a Japanese castle. The entire structure was built on a stone-covered foundation. The walls and buildings were made of a heavy plaster on a wooden frame filled with a salt and clay mixture.

- #17. However, not all castles were as huge as Himeji Castle. Less important daimyo had smaller castles, but the principles of castle-building were the same.

Inquiry: Which principles do we see here? (Some possibilities are the water, hill location—indicated by changing color bands in wooded area—oblique paths, stone walls, towers, lack of straight lines of entry)

- #18. Let's have a closer look at a castle keep. This was taken at Matsumoto Castle.

Inquiry: In this closer view, we can see more defensive features. What are some of them? (For example, notice the stone foundation, shuttered windows, shooting overhangs, and height.)

- #19. Castles usually had several entrances with different functions. This entrance decorated with gold-plated fittings on its stout posts is rather grand, but surprisingly compact and secure looking. Such a formal gate led only to a series of outer courtyards rather than directly to the heart of the castle.

- #20. Entrances for daily use by the castle inhabitants were usually small and unassuming, like back doors. This was taken at Himeji Castle.

- #21. These entrances were difficult to find because of the maze-like walls, moats, and courtyards around the castle. This was taken at Himeji Castle.

- #22. In any case, none of the gates on a Japanese castle were as imposing as this entrance to a castle in Germany.

Lesson Two

SOCIETY

Tokugawa Class Structure

1. Write the word SAMURAI on the board, leaving room for four lines underneath it. Remind students that samurai were the land-holders, and we can therefore expect them to be the top class in a land-based, agricultural economy. Tell students that you are now going to discuss the structure of the Tokugawa Period, but first, they will discuss the terms "status" and "power."
2. Elicit, or give, definitions of "status" and "power."
 - a) *Status*: one's position in society as defined by others.
 - 1) Elicit examples of people with high status in American society (such as a great athlete, the president, etc.)
 - 2) Explain that the emperor, shogun, and samurai all had high status in the Tokugawa Period.
 - b) *Power*: the ability to get what you want.
 - 1) Elicit examples of people with power in American society.
 - 2) Explain that in Tokugawa Period, the shogun and the samurai had power.
3. Have students note that it is possible to have status and little power. Also note that one can have power, but relatively little status. One can have both status and power or neither.
4. Class structure is essentially socially defined. When the samurai came to power, they divided Japanese society into classes which reflected the land-based, agricultural economy.
5. To the side of the blackboard, write ARTISANS, FARMERS, MERCHANTS. (This is in random order). Define these terms briefly:
 - a) *Farmers* (peasants): people who actually grew the food.
 - b) *Artisans* (craftspeople): people who made things such as swords, clothes, fans, etc.; or people who could sell the products of their labor, such as carpenters.
 - c) *Merchants*: people who acted as middlemen in the exchange of goods and services, such as rice.
6. Ask students: "In a land based, agricultural economy, what is the most important economic activity?" (Growing food) "Which of these three groups would come next in class after the samurai?" (Farmers) On the board, write FARMERS under SAMURAI. Point out that since most farmers did not actually own the land they worked (though some did), they had little power, although their social status was theoretically high.

lesson two

7. Now ask students which they think had higher status, artisans or merchants, and why.
 - a) Artisans were the third class because they actually produced something. (Write ARTISANS under FARMERS)
 - b) Merchants were the lowest of the four classes for two reasons. (Write MERCHANTS under ARTISANS)
 - 1) They didn't actually produce anything; rather, they profited from the labor of others.
 - 2) Ask students: "Did merchant activity reflect an agricultural economy?" (No)
"What kind of economy did it reflect?" (An exchange economy; a money economy)

Note that the Tokugawa samurai class looked on such activities as dangerous to their own economic power base. Point out that, at the beginning of the Tokugawa Period, merchants had low status, but potential to grow.

8. Tell students that there was also a fifth "class" roughly translated as "non-people." These were such people as entertainers, beggars, and wandering priests (though most priests were thought of as coming from the class their family came from). Also included here were the *burakumin*, who were given this status due to their handling of dead human and animal bodies, slaughtering animals, and other "impure" tasks. All of these people were an important part of Tokugawa life, though their status and power were very, very low.
9. The final chart on the board should be as follows:
SAMURAI
FARMER
ARTISAN
MERCHANT
OTHERS: entertainers, beggars, etc.
10. Reiterate that though there was a rigid class structure, with the government dictating even clothing styles and behavior for each class, the society had some fluidity, especially towards the end of the Tokugawa Period. Briefly discuss mobility among the classes.
 - a) Downward mobility was more common than upward mobility. For example:
 - 1) A farmer who abandoned his land and came to the city for economic reasons. (He or she may become an apprentice for an artisan, or an assistant in a merchant's business.)
 - 2) Someone who was disinherited may have moved down a level, or all the way to the bottom.
 - b) Upward mobility was possible through marriage. For example, a merchant may have had his daughter married to a poor, but noble, samurai, thereby elevating his own status. Tokugawa Ieyasu himself had originally come from a farming family.

lesson two

Dynamism in Tokugawa Society

1. Tokugawa society, as we have discussed, began as basically a land-based, agricultural one. Samurai were paid in rice, not money. As for lower samurai, they actually received quantities of harvested, "raw" rice; for upper samurai, the stipend was in the form of rights to the income produced from specified areas of land.
2. However, the economy soon began to change, since a mercantile economy had been growing for a hundred years before the Tokugawa Period began in 1600.

Even though the class system remained intact through the entire period, and merchants remained at the bottom in terms of status, merchant power grew steadily for two reasons.

- a) Money began to replace rice as a medium of exchange.
 - 1) Ask students why this might occur. (During over 250 years of relative peace, the domestic economy grew steadily, and demand for consumer goods rose; also, it became cumbersome to conduct business only with rice. Money was more convenient.)
 - 2) Merchants, representatives of a money economy, naturally grew in power.
 - b) After warfare stopped, the samurai had less to do. They lived in the castle towns and consumed without producing much. In order to buy goods, they had to convert their fixed rice salary into money. For many complex reasons, each year their rice was worth less and less.
 - 1) As a consequence, samurai were forced to borrow money from merchants to maintain their lifestyle.
 - 2) Thus merchants got richer and richer as samurai got poorer.
3. Merchants accumulated great wealth, and famous art forms characteristic of the Tokugawa Period (for example, kabuki theater and woodblock printing) flourished in Edo, Osaka, and Kyoto because of merchant patronage.
 4. As discussed earlier, cities grew up around many castle towns and became the centers of the growing money economy. Present the slide show, Part II, to examine more closely this process of urban growth by looking at how cities grew up around castles. The slide script is on pages 28–30.



THE GROWTH OF CASTLE TOWNS

Slide:

- #23. We have seen that castles were designed to protect the daimyo and his domain in times of war. Throughout the 16th century, civil war raged in Japan and put these castles to the test. However, most remained intact. The Japanese had no great weapons such as catapults or battering rams with which to storm castles, so if castles were attacked at all, it was usually by siege. Many of the castles were actually under construction during the warring period and were finished after peace had been reestablished. The castles then became symbols of prestige and wealth.
- #24. But after more than a century of civil war, Japan was reunified in 1600 under one military dictator, the Tokugawa shogun. This is a screen of the Battle of Nagashino (1575). In it, Oda Nobunaga, the first of Japan's "three unifiers," scored a major victory with the first large-scale use of Western-style firearms.
- #25. The name of the first shogun under this reunification was Tokugawa Ieyasu. He chose to turn the village of Edo into the capital city of Japan. The years 1600-1868 are called the Tokugawa Period (after the name of the ruling family, Tokugawa), or the Edo Period (after the name of the capital city, Edo).
- #26. Edo grew phenomenally during this relatively peaceful period. Note the castle at the top and a little to the right in this screen painting.
- #27. In 1632, Edo was still a small village, as can be seen from this map.
- #28. However, since the shogun's castle and headquarters were in Edo, by 1670 it had developed from a small village into a major city.
- #29. By 1850, it had a population of more than one million and was the largest city in the world at that time. During the Tokugawa Period, commerce replaced warfare and many castle towns grew rapidly as centers of trade.
- #30. The castles still remained at the center of these towns, but their military functions gradually disappeared. They became centers from which the local government officials (the daimyo and retainers, now working directly for the shogun) could collect taxes, protect commerce, enforce national labor laws, and so on. In fact, the domains no longer belonged to individual daimyo and, in many cases, the shogun could transfer the daimyo from one domain to another. In this slide, the daimyo is shown being carried in a palanquin.
- #31. The Tokugawa Period ended in 1868 when the shogun's forces, seen here wearing traditional samurai dress, were defeated by the forces supporting the Emperor Meiji, whose men are wearing Western-style uniforms. Thus Japan entered a new era. Still, remainders of the feudal past persist. (This picture here is another example of a woodblock print.)
- #32. In many Japanese cities today, castles can still be seen—some completely rebuilt in concrete and steel and some very close to their original state (like Himeji Castle here), as reminders of the Tokugawa past.

slide script

Imagine that the U.S. Army decided to build a fort in the middle of an unpopulated area of the United States.

Inquiry: What would happen around that area? What sorts of things would appear? (Some possibilities are shops, entertainment facilities, etc.)

Of course, U.S. history is quite different from Japanese history — we did not have feudal lords or domains. Yet some cities began as forts or trading posts, and grew into large cities (e.g., Ft. Worth, Kansas City).

- #33. Like the fort example mentioned above, castles also needed support. Hence, the castle town came into being.

(Point out that the base of the high castle walls marks the end of the castle and the beginning of the town itself.)

Inquiry: What sort of people do you suppose lived or did business there? (Some examples are samurai and their families, people with goods and services to sell, and farmers bringing goods to market.)

- #34. After reunifying Japan, the government decreed that society should be divided into four classes, shown here in order of their status from top to bottom. Members of these classes could be found in and around castle towns.
- #35. Here we see the samurai, who were the warrior-officials of the military government. As the Tokugawa Period was a time of national peace, the samurai went from being fighting men to being bureaucrats or civil administrators.
- #36. Then there were the farmers, who made up 70–80 percent of the population. They grew the rice which was so essential to Japan's economy and well-being.
- #37. Artisans, such as carpenters, potters, and swordmakers, could also be seen in the castle towns.
- #38. Merchants were considered the lowest class although they were the backbone of Japan's growing money economy. Their descendants, like the Mitsubishi family, are still among Japan's wealthiest and most powerful families. As this slide shows, merchants were only allowed to wear plain, solid colors. In order to show off their wealth, however, they would use expensive cloth, often woven into intricate and nearly invisible patterns. The writing on the right side of this picture describes just such a cloth and pattern.
- #39. There were also people such as this begging priest who were considered outside the traditional four-class system. The writing to the left of this picture describes the *komuso*, or wandering monk. Genuine *komuso* wore baskets on their heads as a kind of discipline. However, such people were often not monks at all, but spies sent to observe a particular area. The basket provided an excellent disguise. Other *komuso* were begging musicians; though not really affiliated with any religious sect, they used the costume to give them credibility.
- #40. Dancers, seen in the lower right and carrying the rising sun fans, were also considered outside the four-class system; nonetheless they were an important part of castle town life. Dancers such as these would congregate around a famous religious place and perform for the pilgrims. The kabuki theater had its origins in such performances.

slide script

#41. So, all these people, living and working together, made up the feudal castle town.

Inquiry: What kinds of people can you see here? The samurai were allowed to wear two swords. How many people can you find wearing two swords? What do you suppose the other people in the picture are?

Guide to People in Slide:

- *There are at least 3 samurai wearing swords.*
- *There is no one in this picture who can clearly be identified as a farmer, though farmers would, of course, come to markets in the castle towns. You might ask students to speculate about the economic nature of urban society vs. rural society based on the fact that there are no farmers in this picture.*
- *The shop in the upper right with the symbol on the curtain is a fan shop. The people inside are artisans, making and selling fans.*
- *The man in the lower right, dressed in a plain brown kimono and carrying a box is probably a merchant. Merchants were only allowed to wear plain-colored, unpatterned clothing (see script for slide #38).*
- *The people dressed in white are pilgrims. It was common in Japan for people of all classes to make pilgrimages to famous religious centers, which were often in or near urban areas.*

In some of the people and activities of the castle town, we can see the beginnings of urban life in Japan today.

Lesson Three

EXTENSION ACTIVITIES

Castle Town Maze Activity



To reinforce concepts brought out in the slide show regarding strategies for protecting Japanese castles, your students might enjoy the following activity. This castle town maze was drawn based on the model of Matsue, an actual castle town.

1. Duplicate the student directions (p. 33) and the maze (p. 34).
2. Divide the class into five groups, each assigned to find the most direct route from their respective starting points (numbers 1-5) on the outskirts of the castle town to the castle. (For suggested solutions, see p. 45.)
3. If you prefer, assign the activity as homework.
 - a) Have students trace all routes in order to find the most direct one, or assign individuals to certain starting points.
 - b) The next day, ask the students to decide which route might be the best, based on distance and safety (i.e., where more of the homes of samurai can be avoided).
4. Follow-Up Activity (optional)
 - a) Have the students use the same devices and rules to create their own castle town mazes (plans). This could be done in class or as an out-of-class project. You may remind students that the assignment is much like drawing a maze, except for the fact that people are supposed to live in the castle town. So, it should not become too unwieldy for its "inhabitants."
 - b) Ask students to study this maze before they begin their own plan. They should note that:
 - Castles were located near the center of a particular town.
 - Individual sections of the town had regular street patterns.
 - There were a large number of bridges in the inner sector of town.
 - c) Ask each group to designate a starting point on their plan located on the outskirts of their imaginary town, and give its maze/plan to another group to solve. See who can come up with the most difficult, accurate design.

CASTLE TOWN MAZE DIRECTIONS

Imagine that you are leading a group of attackers in a raid on the castle in order to help your daimyo annex the castle town to his domain. He wants to gain power over more people and resources. You are to work with your group in finding the shortest, most direct route from your assigned starting point to the castle.

In order to do this, remember that although the streets seem to be laid out in a regular manner, there are no straight lines leading from the outskirts of the town to the castle at the center. As we learned from the slide show, this was one way of protecting the castle from invaders. Also remember to stay on the roads and to cross water by using bridges. (The dark gray areas are water.)

After tracing the route on your castle town plan, answer the following questions:

1. How many turns did you have to make?
2. How many times did you have to cross water?
3. How many times did you have to go from a wide space to a narrow one? (For example, maybe the street you were on narrowed or perhaps you went from a plaza onto a narrow street or bridge.)
4. Look at the key and tell what kinds of houses you passed along the way.

From your answers to these questions, we can see three of the ways by which the castle builders used the layout of the town to slow down attacking forces.

First, the streets do not always intersect regularly. There are a lot of T-intersections and deadends. You have a bird's-eye view of the streets so you probably didn't make too many wrong turns, but if you had been on the street surrounded by houses, shops and walls, it would certainly have taken a lot longer to reach the castle.

Second, both human-created and natural water barriers provide defense for almost any castle. Narrow bridges force attackers to cross one at a time, slowing them down and making them easier to pick off.

Third, funneling attackers into a narrow area is another way of slowing them down and making them easier to push back.

In addition, notice how the houses of the samurai were located near all the entrances to the town and near the castle, so that even if the raid were a complete surprise, the defending samurai would be close at hand.

student handout: castle town maze



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extension activities

Student Readings

The three short student readings (pp. 37–40) present a variety of “first-hand” views of Tokugawa society, through the writings of people who lived during the period. They focus on the lives and values of the four classes—samurai, farmers, artisans, and merchants. They are excerpted from *Through Japanese Eyes* (v. 1), *The Past: The Road from Isolation*, Richard Minear, ed. (New York: CITE, 1981) with permission.

After distributing copies of the readings to each student, you may wish to distribute the questions on page 36 as well for discussion and analysis of the readings. These questions are also listed below, with suggested responses for some.

Discussion Questions

1. How do your values compare with the values of Tokugawa society?

To answer this question, students should examine the readings carefully to determine just what the values were for the various classes in Japan—samurai, farmers, artisans, and merchants. It would be useful to make a list of values for each class. The story “Fuji-ichi the Tycoon” should be used to illustrate the values of both artisans and merchants.

Notice that the values of these classes are not given. Rather, the activities and behavior of these groups are explained. Students will have to make inferences about the values underlying the life-styles of these classes.

2. What values do the four classes seem to have in common?

(Discipline, hard work, thrift, and temperance seem to be the dominant values that all the classes shared.)

3. How would these values contribute to the development of Japan’s modern economy?
4. How important would you say these values are in your society today? How important do you think they were a century ago?
5. What is your opinion of Fuji-ichi?

Remind students that the story is a satire. It exaggerates the qualities of the traditional merchant. But the qualities (thrift, temperance, self-discipline, etc.) were nonetheless real.

6. How strong would you say the work ethic in your country is today?
7. How do you think affluence is affecting the traditional values of Japan?

discussion questions

DISCUSSION QUESTIONS

The short readings, "From Eighteenth-Century Handbook for Samurai," "From a Nineteenth-Century Handbook for Farmers," and "Fuji-ichi the Tycoon," present a variety of "first-hand" views of Tokugawa society. They focus on the lives and values of the four classes—samurai, farmers, artisans, and merchants. While reading them, consider the following:

1. How do your values compare with the values of Tokugawa society? _____

2. What values do the four classes seem to have in common? _____

3. How would these values contribute to the development of Japan's modern economy? _____

4. How important would you say these values are in your society today? How important do you think they were a century ago? _____

5. What is your opinion of Fuji-ichi? _____

6. How strong would you say the work ethic in your country is today? _____

7. How do you think affluence is affecting the traditional values of Japan? _____

student readings

FROM EIGHTEENTH-CENTURY HANDBOOKS FOR SAMURAI

Every morning make up your mind how to die. Every evening freshen your mind in the thought of death. And do this without ceasing. Thus your mind will be prepared. When your mind is set always on death, your way through life will always be straight and simple....

When you realize for generations your family has served the house of your lord; when you remember how those who have gone before you served that house, and how those who will come after you will serve it—then you will be moved to a deep sense of gratitude. For you, there should be no thought but of service to the one who has claim on your grateful heart....

When you leave a festive place, depart while you still want to stay. When you feel satisfied and ready to leave, you have already had too much. Enough is too much.¹

Being on guard over oneself when one is alone means that the self-control which we exercise over our conduct when we are within the observation and hearing of other people should ... be kept up when there is nobody else looking on or within hearing of us. No matter whether other people are ... able to see or hear us, each one should ... be careful how he behaves. Bad actions are easily found out.... "And evil deed runs a thousand miles," as the proverb says....²

FROM A NINETEENTH-CENTURY HANDBOOK FOR FARMERS³

Wealth and poverty are not far apart; the disparity between the two is only slight. Whether one attains wealth or is reduced to poverty depends upon the degree of his preparedness. A poor man works today or during the current year to dispose of the task he should have done yesterday or during last year. Accordingly, he struggles all through his life to no avail.

On the other hand, a wealthy man works today or during the current year to prepare himself for the needs of tomorrow or next year, so that he is at ease and free and succeeds in whatever thing he undertakes. Many people who have no rice wine to drink or rice to eat today will borrow money or rice. This is the cause that drives them into poverty.

If you gather wood today to boil rice with tomorrow morning, or if you make rope tonight for tying fences the next day, then you can be at your ease. But the poor man wants to boil rice tonight with wood he may gather then next day, or tie fences today

¹ Tamotsu Iwado. "Hagakure Bushido' or the Book of the Warrior," *Cultural Nippon*, 7:3 (1939), 38-39, 55, 45.

² J. Carey Hall, "Teijo's Family Instructions," *Transactions and Proceedings of the Japan Society of London*, 14 (1916), 153, 146.

³ Adapted from Tadatsu Ishiguro, ed., *Ninomiya Sontoku* (Tokyo, Kenkyusha, 1955), pp. 131-32, 146-47, 155-57.

student readings

with rope he may make tomorrow. Consequently, struggle as he may, he will not succeed.

Therefore, I oft say ... that unpreparedness is the cause of poverty....

It is not accident that one becomes rich or poor. Wealth comes from adequate causes, as does poverty. It is wrong to think, as people generally do, that wealth finds its way to those who are wealthy. As a matter of fact, it goes to those who are thrifty and industrious.

FUJI-ICHI THE TYCOON⁴

Fuji-ichi was a clever man, and his substantial fortune was amassed in his own lifetime. But first and foremost he was a man who knew his own mind, and this was the basis of his success. In addition to carrying on his regular business, he kept a separate ledger, bound from odd scraps of paper, in which, as he sat all day in his shop, pen in hand, he entered a variety of chance information. As the clerks from the money exchange passed by he noted down the market ration of copper and gold; he inquired about the current quotations of the rice and gold; he inquired about the current quotations of the rice brokers; he sought information from druggists' and haberdashers' assistants on the state of the market at Nagasaki; for the latest news on the prices of ginned cotton, salt, and *sake*, he noted the various days on which Kyoto dealers received dispatches from the Edo branch shops. Every day a thousand things were entered in his book, and people came to Fuji-ichi if they were ever in doubt. He became a valuable asset to the citizens of Kyoto.

Invariably his dress consisted of an unlined vest next to his skin, and on top of that a cotton kimono, stuffed on occasion with three times the usual amount of padding. He never put on more than one layer of kimono. It was he who first started the wearing of detachable cuffs on the sleeves—a device both fashionable and economical. His socks were of deer skin and he was careful not to walk too quickly along the hard main roads. Throughout life his only silk garments were of pongee, dyed plain dark blue. There was one, it is true, which he dyed a persistently undisguisable seaweed brown, but this was a youthful error of judgment, and he was to regret it for the next twenty years. For his ceremonial dress he had no settled crests, being content with a three-barred circle or a small conventional whirl, but even during the summer airing time he was careful to keep them from direct contact with the floor. His pantaloons were of hemp, and his starched jacket of an even tougher variety of the same cloth, so that they remained correctly creased no matter how many times he wore them.

When there was a funeral procession which his whole ward was obliged to join, he followed it perforce to the cemetery, but coming back he hung behind the others and, on the path across the moor at Rokuhara, he and his apprentices pulled up sour herbs by the roots.

"Dried in the shade," he explained, "they make excellent stomach medicine."

⁴ Ihara Saikaku, "The Eternal Storehouse of Japan," translated by G.W. Sargent, in Donald Keene, ed., *Anthology of Japanese Literature* (New York: Grove Press, 1955), pp. 357-62. Reprinted by permission.

He never passed by anything that might be of use. Even if he stumbled he used the opportunity to pick up stones for firelighters and tucked them in his sleeve. The head of a household, if he is to keep the smoke rising steadily from his kitchen, must pay attention to a thousand things like this.

Fuji-ichi was not a miser by nature. It was merely his ambition to serve as a model for others in the management of everyday affairs. Even in the days before he made his money he never had the New York rice cakes prepared in his own lodgings. He considered that to bother over the various utensils, and to hire a man to pound the rice, was too much trouble at such a busy time of the year; so he placed an order with the rice-cake dealer in front of the Great Buddha. However, with his intuitive grasp of good business, he insisted on paying by weight—so much per pound. Early one morning, two days before the New Year, a porter from the cake-maker, hurrying about his rounds, arrived before Fuji-ichi's shop and setting down his load, shouted for someone to receive the order. The newly pounded cakes, invitingly arrayed, were as fresh and warm as spring itself. The master, pretending not to hear, continued his calculations on the abacus, and the cake-man, who begrudged every moment at this busy time of the year, shouted again and again. At length a young clerk, anxious to demonstrate his businesslike approach, checked the weight of the cakes on the large scales with a show of great precision, and sent the man away.

About two hours later, Fuji-ichi said: "Has anyone taken in the cakes which arrived just now?"

"The man gave them to me and left long ago," said the clerk.

"Useless fellow!" cried Fuji-ichi. "I expect people in my service to have more sense! Don't you realize that you took them in before they had cooled off?"

He weighed them again, and to everyone's astonishment their weight had decreased. Not one of the cakes had been eaten, and the clerk stood gazing at them in open-mouthed amazement....

In an empty space in his grounds he planted an assortment of useful trees and flowers such as willow, holly, laurel, peach, iris, and bead-beans. This he did as an education for his only daughter. Morning-glories started to grow of their own accord along the reed fence, but Fuji-ichi said that if it was a question of beauty such short-lived things were a loss, and in their place he planted runner-beans, whose flowers he thought an equally fine sight.

Nothing delighted him more than watching over his daughter. When the young girl grew into womanhood he had a marriage screen constructed for her, and since he considered that one decorated with views of Kyoto would make her restless to visit the places she had not yet seen, and that illustrations of the "The Tale of Genji" or "The Tales of Ise" might engender frivolous thoughts, he had the screen painted with busy scenes of the silver and copper mines at Tada. He composed Instructional Verses on the subject of economy and made his daughter recite them aloud. Instead of sending her to a girls' temple school, he taught her how to write himself, and by the time he had reached the end of his syllabus, he had made her the most finished and accomplished girl in Kyoto....

Imitating her father in his thrifty ways, after the age of eight she spilt no more ink on her sleeves, played no longer with dolls at the Dolls Festival, nor joined in the dancing at Bon [a summer festival]. Every day she combed her own hair and bound it in a

student readings

simple bun. She never sought others' help in her private affairs. She mastered the art of stretching silk padding and learned to fit it perfectly to the length and breadth of each garment. Since young girls can do all this if properly disciplined, it is a mistake to leave them to do as they please.

Once, on the evening of the seventh day of the New Year, some neighbors asked leave to send their sons to Fuji-ichi's house to seek advice on how to become millionaires. Lighting the lamp in the sitting room, Fuji-ichi set his daughter to wait, bidding her let him know when she heard a noise at the private door from the street. The young girl, doing as she was told with charming grace, first carefully lowered the wick in the lamp. Then, when she heard the voices of the visitors, she raised the wick again and retired to the scullery. By the time the three guests had seated themselves the grinding of an earthenware mortar could be heard from the kitchen, and the sound fell with pleasant promise on their ears. They speculated on what was in store for them.

"Pickled whaleskin soup?" hazarded the first.

"No. As this is our first visit of the year, it ought to be ricecake gruel," said the second.

The third listened carefully for some time, and then confidently announced that it was noodle soup. Visitors always go through this amusing performance. Fuji-ichi then entered and talked to the three of them on the requisites for success....

"As a general rule," concluded Fuji-ichi, "give the closest attention to even the smallest details. Well now, you have kindly talked with me from early evening, and it is high time that refreshments were served. But not to provide those refreshments is one way of becoming a millionaire. The noise of the mortar which you heard when you first arrived was the pounding of starch for the covers of the Account Book."

SUGGESTIONS FOR FURTHER READING

Teacher Reference

The Asia Society. "On the Tokaido," *Focus on Asian Studies*, Vol. 1, No. 1, Fall 1981, pp. 14-21.

Bernstein, Gail Lee, ed. *Recreating Japanese Women, 1600-1945*. Berkeley: University of California Press, 1991.

**This source offers six interesting articles on what life was like for women in the Tokugawa Period. See especially Chapter 6, "Women in an All-Male Industry: The Case of Sake Brewer Tatsu'uma Kiyo."

Dunn, Charles. *Everyday Life in Traditional Japan*. Tokyo and Rutland, VT.: Charles E. Tuttle, Co., 1969.

**Chapters on each of the four classes in the Tokugawa Period. See Chapter 8, "Everyday Life in Edo," about the castle town that became today's Tokyo.

Duus, Peter. *Feudalism in Japan* (2nd edition). New York: Alfred Knopf, 1976.

**An excellent, highly readable scholarly guide to the origins and development of Japanese feudalism. Japanese and European feudalism are compared at every stage. See Chapter 5, "From Feudal Anarchy to National Unity," for the period covered in this unit.

Hirai, Kiyoshi. *Heibonsha Survey of Japanese Art, Vol. 13: Feudal Architecture of Japan*. New York and Tokyo: Weatherhill/Heibonsha, 1973.

**A richly illustrated survey of structural and artistic features of castles and warrior residences. Highlights particularly famous castles and room designs. Students would enjoy the illustrations, although the text is rather detailed.

Schmorleitz, Morton. *Castles in Japan*. Tokyo and Rutland, VT: Charles E. Tuttle, Co., 1974.

**Many maps, photos, and diagrams illustrate this excellent survey of castle construction. Includes descriptions and background on many castles of particular historical importance or architectural interest. Illustrations suitable for advanced secondary student research.

Totman, Conrad. *Early Modern Japan*. Berkeley: University of California Press, 1993.

**According to historian Irwin Scheiner, this book is "the best general study of Tokugawa history and society in any western language." This highly readable source covers all possible topics in this period and even adds a unique ecological perspective. See especially Chapters 8, "Economic Growth and Change" and 10, "Aesthetics and the Rise of Ukiyo."

Walthall, Anne, ed. *Peasant Uprisings in Japan*. Chicago: University of Chicago Press, 1991.

**In substantial introductory and concluding essays, Walthall discusses Tokugawa peasant life, the history of Tokugawa economic

appendices

development, and peasant political protests. Also included are five narratives of peasant resistance, all written between 1650 and 1866. Any one would be an interesting read for the older student.

Student Reading

Katsu, Kokichi. *Musui's Story: The Autobiography of a Tokugawa Samurai*. Tucson: University of Arizona Press, 1988.

****Katsu was a low-ranking samurai who lived during the last decades of the Tokugawa Period. Upon his retirement he wrote an autobiography that offers modern readers a richly detailed account of daily life in Edo during the nineteenth century. The main text is long (156 pages), but there are chapters, so students could read just parts. Again, this is mainly for the older student.**

Leonard, Jonathan. *Early Japan*. New York: Time-Life Books, 1968.

****Part of Time-Life's "Great Ages of Man" series. Stunning photos and art reproduction, plus a clear, readable text. See especially the picture essay on Himeji Castle, "A Feudal Lord's Fortress of Beauty" (pp. 147-160) and Chapter 3, "Rise on the Samurai" (pp. 54-73).**

Minear, Richard, ed. *Through Japanese Eyes*, Vol. 1, "The Past: The Road from Isolation." New York: Praeger Publishers, 1974; Revised edition, New York: CITE, 1981.

****Highly recommended high school supplementary text, comprised of short readings translated from original Japanese sources. See chapters on "A Closed Society: 1600-1853" (pp. 41-48), "The Old Values" (pp. 49-53), and "Fuji-ichi the Tycoon" (pp. 54-59).**

Statler, Oliver. *Japanese Inn*. New York: Arena Books, 1972.

****Fictionalized account of the "life" of a 400-year-old Japanese inn and its role in history. Lively reading for students and adults alike, with illustrations. Chapters 2 and 3 describe how a samurai family is reluctantly forced into inn-keeping, a lowly, merchant-like activity. Also gives vignettes of Japan's "three great unifiers," including Tokugawa Ieyasu (pp. 22-51).**

Varley, H. Paul. *Samurai*. New York: Dell Books, 1970.

****This is a vivid history of the feudal period and the warriors and others who shaped it. Also discusses the values and ethical code of the samurai class and its legacy for Japanese today.**

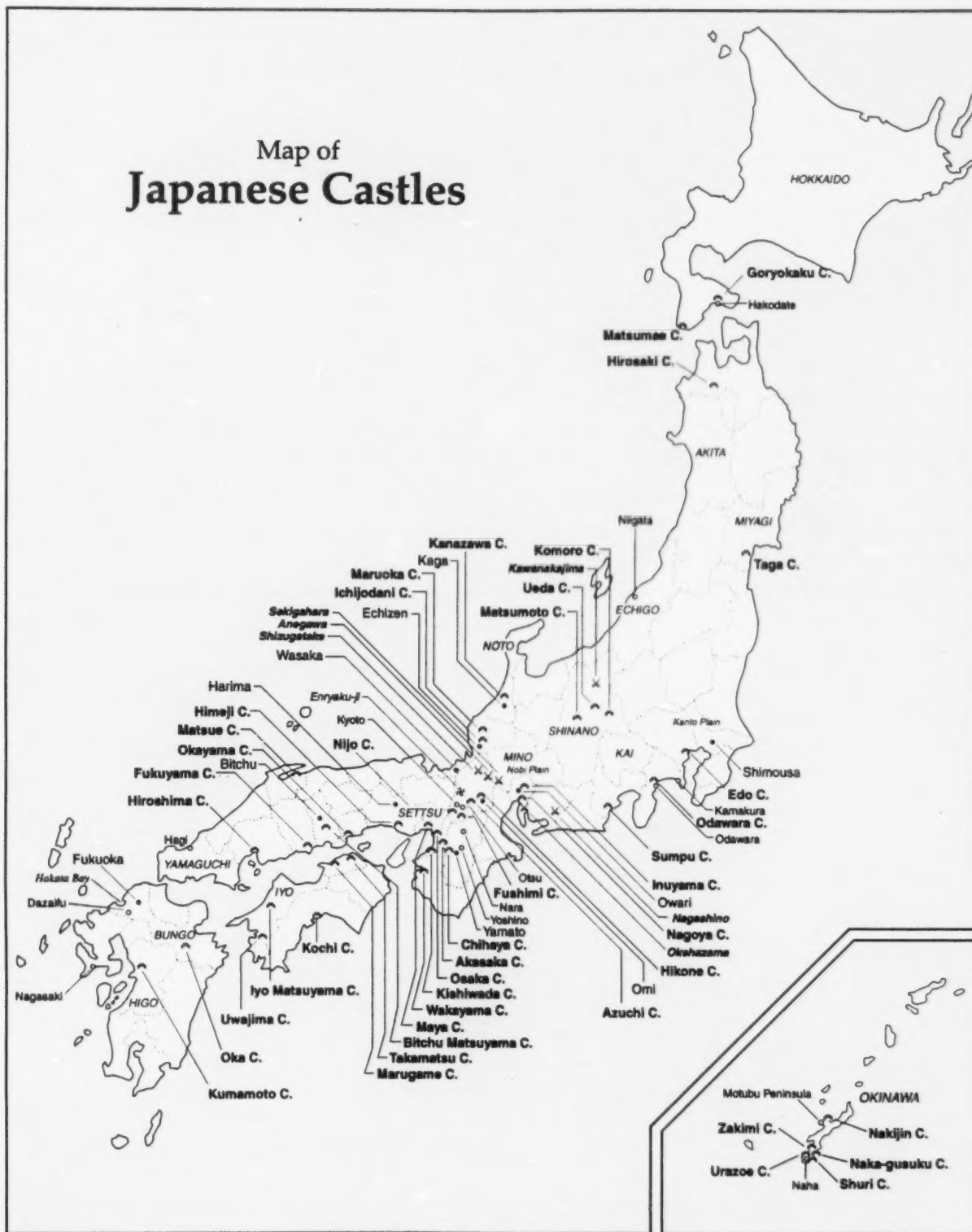
Yamamoto, Shugoro. *The Flower Mat*. Tokyo and Rutland, Vt.: Charles E. Tuttle Co., 1977.

****A historical novel set in 18th century Japan. Perfectly appropriate for junior and senior high school students, it would be suitable for a book report or term project. The heroine, Ichi, belongs to a samurai family bound by a web of responsibilities and obligations. Good blend of action and character development.**

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Map of Japanese Castles



Answer Key

